The Bombay Guardian.

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WEEKLY REVIEW.

—Some extracts in our Epitome show that even in Bengal very little progress has been made in the matter of Widow Marriage. The fact is, the abuses connected with the forced widowhood of Native society, spring almost all from the system of early marriages; and we do not believe that the Widow Marriage reform will accomplish much until the chief attention is given to this radical evil. Let our reformers take up a position of uncompromising hostility to the system of child marriage. Compulsory matrimony makes compulsory widowhood.

—We must confess that our confidence in the Remarriage movement has been a good deal weakened by the knowledge that some who have been very conspicuous in it are guilty of scandalous immorality. Our sympathies are with those who are striving to do away with compulsory widowhood; but let them take heed that they do not injure their own good cause by accepting the leadership of men that openly violate the laws of morality.

—There seems to be anything but a happy state of things in the Bombay Municipality, judging from the meetings of the Bench of Justices, which are as stormy as the Arabian Sea in the South West monsoon. One gets sea-sick almost in reading the reports. Accusations and recriminations are the order of the day.

—We have no patience with such plurals as *premia*. We might as well say *executores* for executors, and *ministri* for ministers. When a word is brought into the English language it must conform to the analogy of that language. The English language will be a strange hodge-podge if we undertake to give all the words of foreign origin their original plurals. As well give them their original genitives.

—Is there not wisdom enough in the State to devise a method by which to utilize the ninety inmates of the Strangers' Home, and while it gives them to eat obtain a *quid pro quo*? The worst thing for the men is to be eating the bread of idleness. Among the problems to be solved is this, how to succour these 90 strangers without attracting 180 others from all parts of India, and of the world. We refer to an extract on this subject in our Epitome.

The American Mission in this Presidency sustains a serious loss by the departure of the Rev. S. B. Fairbank with his family for America. He left on Wednesday under medical advice, hoping to return in a couple of years. He came out in 1846; spent about a year and a half in visiting America in 1855-56, and more recently spent a year at the Pulney Hills in Southern India; he has thus been rather more than twenty years engaged in mission work in Western India. Since his last arrival in January 1857, he has had charge of the Wudaley district. It was our privilege to be at two meetings held before the departure of Mr. and Mrs. Fairbank, convened by Native Christians to express to those laborers their appreciation of their work and personal regard. At one of these meetings the Rev. Dr. Wilson presided, and Christians of all denominations took part in the proceedings. Not many missionaries have more thoroughly identified themselves with those who were committed to their care, or have inspired a warmer attachment on the part of Native Christians and others, than Mr. and Mrs. F. have done.

Ten Missionaries have left this presidency, this year. We hope the tide may soon set back again.

The mind of man is a pendulum. If it swings far in one direction now it is only a question of time when it will swing far in the opposite direction. There was a vast amount of prejudice to be overcome before vaccination could be fairly introduced. Now for a good while the world has been rejoicing in the marvellous results of the practice. It would be a strange thing if some were not now lifting up their voices against it. As soon as all the world have become unanimous or nearly so, some men become impatient and exhibit a strong desire to fall out of the ranks. The fact that every body asserts a thing is a sufficient reason why a certain class of minds should begin to assert the very opposite. So we begin to hear the opinion expressed that after all vaccination is a thing of not much value. Unfortunately there is a good deal of careless vaccination; the failures resulting from this are used as arguments in disparagement of the principle itself. One of the English Journals says:

"If all parochial medical officers, or 'cheap' doctors, took the trouble to use pure vaccine, and to ascertain well the state of health of children before vaccinating from one to another, there would be less actual basis for the increasing unpopularity of Jenner's system than now exists. People who employ first-rate doctors are safe. Their medical friend keeps carefully sealed bottles of the vaccine, probably obtained from Switzerland, and he takes good care not to borrow from an unhealthy child. It is not altogether owing to 'ignorance or stupidity' that poor people now try to save their children from what they regard as a hazardous experiment."

In an American journal we find a report by Dr. E. M. Snow, Health Officer of Providence, a city of 50,000 inhabitants. In the six months ending April 26th last, small-pox broke out four times in crowded parts of the city; yet no deaths occurred. The instant check was due to vaccination, not isolation; 509 persons were vaccinated. In the last 14 years Dr. Snow has himself vaccinated 10,464 persons, and given vaccination certificates to 16,332 children to attend the public schools. Dr. Snow has never known of a single case of small-pox among these children. There have been only 45 deaths by small-pox in the 14 years,—about 3 a year. Dr. Snow declares that 'the character and properties of vaccine virus are as perfect, and its protective power against small-pox is as certain and effectual to-day, as it was when first discovered by Jenner.'

It is not denied, we believe, that in process of time the protective influence of early vaccination diminishes, and a necessity arises for fresh vaccination.

A friend, not pleased with the opinion expressed by us that marriage with a deceased wife's sister was not forbidden by Scripture, sent us Dr. Lindsay's "Inquiry into the Christian Law, as to the relationships which bar marriage." We have read this without finding reason to alter our opinion. We do not care to go into the discussion of a matter in which perhaps not one of our readers takes any personal interest. Such marriages would doubtless be exceedingly rare, even if there were no legal barrier and the supposed Scriptural barrier were abandoned.

We must however enter our protest against one argument used in this book. As an illustration of the principle that actions may be right when done with God's sanction, which would otherwise be wrong, the author says:

"To flee from a place carrying what does not belong to you, is a gross immorality. Yet God commanded the children of Israel, when they were preparing to flee from Egypt, to borrow every man from his neighbour, and every one from her acquaintance; and they did so and departed laden with the spoils of the Egyptians. Was this a sin in the Israelites? Was it wrong in God to give them such a command? God forbid that any of us should think so. But if the Israelites had done what they did without express divine authority, they would have been thieves and robbers and swindlers."

The English word 'to borrow' signifies to ask, with a promise implied or expressed, that the thing will be returned. When a person says, I wish to *borrow* a thing, he declares by the very use of the word his intention to return it, and asks for it upon the ground of this intention. When a master bids his servant borrow a thing, he pledges his word to restitution. Now if what the Israelites did was to borrow from the Egyptians, and if they did this by the command of God, then they were commanded to deceive. But God is not a man that he should lie. It would have been an extraordinary thing if God, at the very moment when he was separating the Israelites from the heathen, to give them his statutes and make them a holy people, should have commanded them one and all to practice trickery and deception; beginning the work of educating them by teaching them to violate their consciences, and leaving a strange impression of his character upon the minds of the Egyptians. But though our translators have used, most unhappily, the word borrow, there is no such word in the original. The original word *sha-al* means simply *to ask* and involves no engagement to restore. It is used chiefly,

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as our word *ask* is, in the sense of asking a question. Here are specimens of the *usus* when things are requested. He *asked* water and she gave him milk. And the speech pleased the Lord, that Solomon had *asked* this thing. And king Solomon gave unto the Queen of Sheba all her desire, all that she *asked*. *Ask* of me and I shall give thee the heathen for thine inheritance. This is enough to show that it differs entirely from our word borrow. Certainly Solomon was not lending to Queen Sheba, nor was it a loan of water that Keber asked from Jael. The word ought never to have been translated borrow in the passages in Exodus. The Israelites had been long serving the Egyptians for nothing; the Egyptians were appalled at the judgments of God and longed to be delivered from those in whose behalf God was so sorely chastising their land; they gladly gave them gold and silver, whatever they wanted; there was not the shadow of deception or of injustice in the procedure. There is a Hebrew word having the distinctive meaning of to borrow, viz. *lawah*.—Happily, the Marathi rendering of the passages in Exodus is better than the English.

THE Pope's eldest brother, Count Mastai-Ferretti, aged 87, died last month at Sinigaglia. The *Catholic Examiner* mentions the following incident:

"The day previous, His Holiness had gone to the *Scala Santa* which he ascended on his knees without any apparent fatigue. His attendants had endeavoured to dissuade him from undertaking such a laborious devotion; but he answered:—'I have already, since I have been Pope, twice ascended these stairs of the Passion of our Saviour. Once to pray for the repose of the soul of my father; another time for the soul of my brother. It is right for me to ascend them a third time to pray for my elder brother, the head of our family, who is either dead at this very moment when I am speaking to you, or nigh rendering up his soul to God.'"

Pio Nono had doubtless been informed by telegraph of the state of his brother's health. The marvellous inconsistencies of the Romish faith come out in the above narrative. A medieval fiction has declared the *Scala Santa* to be the flight of steps which Jesus ascended when taken to the presence of Pontius Pilate. To ascend them on one's knees is looked upon as a wonderful proof of reverence for Jesus. Yet along with this what perfect contempt for the plainest and most express teachings of Christ. Lazarus who would have been glad of the crumbs that fell from the rich man's table and whose sores were only medicated by the tongues of dogs, was no sooner dead than he was carried by angels to Abraham's bosom. The Pope, professing to be the vicar of Christ, knows nothing of all this; the words of Christ, "Come unto me, all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls," these words have no significance for him. The souls of his father and of his brethren pass to the flames of purgatory, and all that he can do for them is to pray for their repose, and to climb a flight of steps on his knees that their torment may be alleviated. When Luther, still a monk, was in Rome, he saw some persons trying to get peace by climbing these steps in this fashion: while he stood and looked at them and tried to trace a connection between what they were doing and what they sought, this word of God came into his mind, and proved to be the day-star of the Reformation: The just shall live by faith. He knew then, in an instant, how to estimate these dead works by which sinners were striving to throw a compensatory mantle of merit over the ruin of their natures; he saw that it was by faith in the atoning work of a holy and divine Redeemer that man was to get justification before God, and peace. Three and a half centuries have gone by since then, and the Pope of Rome is as far as ever from knowing Him who is the Way, the Truth, and the Life, the Lord our Righteousness.

We have used the word 'inconsistency,' but this is not the word needed. Our Lord characterizes as hypocricy that pretended reverence which built and adorned the tombs of the prophets while it utterly neglected their teaching. There is a great deal of this so called reverence, and it is not confined to the Romish church. As though a body of soldiers should raise aloft the cloak or handkerchief of their general, and follow it as a banner in a direction the very opposite of that to which he points them. Who does not regard with contempt the servant who tries to make up by salaaming for his persistent violation of your instructions?

THE Report of the Gujarat Tract and Book Society tells of larger issues last year than in any previous year,—52,068 copies of vernacular tracts. Printed, 60,300. One colporteur employed by the Rev. W. Beatty, Gogo, sells books to the average monthly amount of Rs. 40. The writer of the Report "was much cheered lately to meet with a man to whom he had given a few Christian books some seven years ago, and to find that he had not only carefully preserved them, but was familiar with their contents, and that he was in the habit of reading them in company with a few neighbours who, like himself, professed a belief in the truths they contain."

The following statement is by the Rev. T. L. Wells:

"In Damaun we met with a representative of the Meraj Panth. The members of this sect profess to acknowledge the claims of Krishna and Mohamed, and there is an admixture of Hinduism and Moslemism; but how gross their ignorance is was clearly evidenced by this man representing Mohamed as Christ's predecessor and as having foretold his advent! I presented him with a copy of the tract, in which the life and influence of Krishna the Destroyer are contrasted with those of Christ the Deliverer, and my earnest hope is that Harjivan may therefrom learn a more excellent *panth* (way) than that which he now professes to follow."

WE are indebted to a friend for the following interesting interesting notice:

"We hear that two Friends from Indiana, are on their way to India as missionaries—not for a tour of observation and ministerial sympathy as with the three who travelled through this country about six years ago, but with the view of settling down to continuous labour. The names of this American couple are Mr. and Mrs. (or, in their own quaint, quaker style, Elkanah and Irene) Beard. They were first led into missionary work, we understand, by services amongst the destitute and ignorant 'freedmen' in the Southern States with whom Mr. and Mrs. Beard spent a considerable time during and since the closing scenes of the war. They are looking to take up their Indian work at or near Benares, where also an English Friend, Miss Metcalfe, is engaged in some of the mission schools. Although in proportion to its small numbers this Society has sent out many Christian labourers, it has not made formal arrangements for continuous mission work after the manner of other churches. Some change is now observable in this respect. There are four or five Friends in Madagascar working on with schools, and as translators as well as religious teachers. Two of these also are from America; and another couple from the West is labouring in Palestine."

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SATURDAY, AUGUST 21, 1869.

EXCOMMUNICATION.

WITH reference to the letter signed "A member of a Presbytery" in our issue of the 7th, we beg to state briefly our opinion with regard to the right of excommunication. When a number of persons form a union of any kind with stipulated engagements on the part of one and all, it is evident that each member will have a right to the advantages of such union while he fulfils the engagements, and that the others will have a right to exclude him when he ceases to fulfil those engagements. And if the law countenances the formation of the union with its stipulated conditions, it can certainly have nothing to say against the act by which its privileges are withdrawn from an offending member. If the individual has not really violated any condition of the compact, or if the others have not proceeded according to the terms of the compact in excluding him, we can easily understand that an action for damages might lie.

There is however a difficulty when we come to apply these conclusions to a Christian church. Let us suppose that as the result of a trial in a civil court, a certain church were ordered to receive again to church fellowship one whom it had excluded. It could not obey such an order. For Christ is the Head of every church, and *in all things* relating purely to church government, it cannot defer to any other authority than his. And would it not be a preposterous interference with the liberty of the subject, to try and compel 100 men to associate with one whose society they had determined to avoid?

What is the nature of the compact by which Christians of a particular church are united together? We have often been present when candidates for church membership have been received, and when the terms of the compact between them and the church were announced and acknowledged both on the part of the candidate and on that of the church. After private examination and approval by those whom the church has deputed for this purpose, the candidate appears before the church and after professing his faith in Christ he enters into distinct covenant relation with the church, agreeing to attend upon the means of grace, to co-operate with them in the service of Christ, to avail himself of their counsel, and to fulfil towards them the duties of a fellow-believer as laid down in the New Testament; and they for their part agree to watch over and befriend him and seek his true welfare. The compact is neither more nor less than the law of Christ, as it regards the mutual relations of Christians. Now a part of this law is that if a brother (so-called) walk disorderly, conduct himself in a way obviously and unquestionably inconsistent with his Christian profession, they shall withdraw from him, so as not to be a partaker of his sin; this consequently is a part of the compact.

To say that a church has no right to exclude, is to say that a church has no right to refuse

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to receive. And this is the same as saying that a church constituted according to the pattern of the New Testament, has no right to exist.

We have referred to the churches of the New Testament as furnishing examples of a righteous withdrawal from disorderly professors; but the same churches supply us with instances of unrighteous exclusion of good men from the churches. See for instance John's Epistles. A bad, presumptuous man like Diotrephes could so far possess himself of influence in a church as to induce it to expel apostolic men and those who held with them. And doubtless there are churches in our own day, in which evil elements have similarly got the victory. In such a case, true Christians will withdraw.

But how about the application of these principles to Caste? There is no compact in Caste, in the sense described above. It is a matter of birth. And yet not of birth solely; for a man may be discasted while yet living. But why may not a certain number of persons agree to regard as a great sinner and not to eat with one of their caste who crosses the sea? Shall the law forbid them? The law need not interfere we think. Others are free to enter into a compact to regard as foolish, bigoted and superstitious, those who repudiate a man because he has been to England, or attended a widow marriage; and this, we think, is all the freedom they really want.

The State cannot indeed recognize any compact that comes in between itself and the individual, thwarting its claims and depriving him of its protection. Caste is an *imperium in imperio* and often cruelly oppressive, and the State will need to see to it that no man is hindered by its tyrannical rules from enjoying the freedom and protection guaranteed to all. But this is a very different thing from saying that certain men must dine with certain others, whether they will or not.

THE AMENS OF CHRIST.—XLI.

VERILY *I say unto you, All these things shall come upon this generation.* Matt. xxiii. 36.

A question has arisen with regard to the meaning of the word 'generation,' especially in Matt. xxiv. 34, 'This generation shall not pass till all be fulfilled.' Some would have it to mean race. But the meaning ordinarily assigned seems to be the correct one. In Matt. i. 17 the word can only mean a single descent in a genealogical line. And generally it means in the New Testament all who are living at the same time. The passage we are to consider has then the force of the words elsewhere used: There are some standing here, or some now alive, who shall not taste of death until they see these things come to pass. (In the expression 'generation of vipers' a different word is used in the original.)

And what are these things? Language is hardly capable of uttering anything more awfully significant than the denunciations contained in this chapter. All is summed up in the expression: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the altar. Fill ye up then the measure of your iniquity. The doctrine is that they who identify themselves in character with the enemies of God and the persecutors of his people who lived in former days, shall be identified with them in the chastisement due; and that they who overpass in iniquity those who have preceded them and fill up the measure of the long accumulating iniquity, shall be visited with the long accumulated treasures of divine wrath, hitherto kept back by the long-suffering of God and the space given for repentance. And we may further learn that in the counsels of God, iniquity is estimated by the amount of light bestowed and the measure of grace resisted. They who consider not that the goodness and long-suffering of God is designed to lead them to repentance, and who harden themselves in impenitency, are obnoxious to the treasures of divine wrath long accumulated, long suspended. The seed of the serpent, the generation of vipers, may be traced from the immediate vicinage of Paradise to the days of Jesus of Nazareth; and where do we find it? among those who dwell in the darkness of heathenism? We trace it especially among the favored race who had an express revelation from God. The more signally the grace of God and the unction of divine knowledge rested upon the prophets whom God commissioned to make known his will to men, the more portentous was the crime of those who slew these wise and holy men. The more full and explicit became the prophetic testimony concerning the Son of God who was to be manifested in due time to destroy the works of the devil, the more criminal was the conduct of those who despised and rejected the inspired men who announced the coming kingdom. At length One appeared who was incomparably fairer than the children of men; in whom was all the fullness of the Godhead bodily; who was holy, harmless, undefiled and separate from sinners; who filled up what was behind of the revelation of God made before and gave a perfect description of the way of life, in his words and in his conduct; who employed the infinite power that he possessed in works of mercy and kindness; who endured the contradiction of sinners; One the latchet of whose shoes the greatest of the prophets was not worthy to stoop down and unloose. Eye had not seen, ear heard, nor heart conceived of such a revelation of the divine perfections as was made in him. Well, what was his reception? Men would not have him upon the same earth with themselves: away with him, away with him, was their cry; not this man but Barabbas; crucify him rather than Barabbas the murderer, and release unto us Barabbas the murderer rather than this Jesus. They did not begin to breathe freely until they saw him actually give up the ghost on the cross, between two thieves. Have they not now filled up the measure of their iniquity? Can any thing more be added in the way of wickedness? What need is there for the divine judgment to linger any longer?

No, the cup is not quite full. Christ intimates that there is a manifestation of wickedness exceeding this. It is well for us to observe carefully what it is that constitutes the crowning wickedness of man. You remember his prayer for his murderers, Father forgive them, for they know not what they do. They had admirable opportunities of knowing him, still it was possible for them to be made still better acquainted with his character, his office, his claims upon them. He was to rise from the death; complete the education of his disciples; ascend to heaven and pour upon them his Spirit, enduing them with power. Behold, he says, I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, scourge and persecute, *that upon you may come all the righteous blood shed upon the earth.* It was one thing to stumble over the stone laid upon the ground; another thing to have it fall upon them from heaven. Sinners like themselves, chosen, redeemed, sanctified and sent to them in the fulness of the Spirit, with mighty signs and wonders, to preach salvation through the blood of the Lamb, this gave them the opportunity of surpassing their wickedness in crucifying Christ; and with this surpassing iniquity they filled high the measure, *till* the time came for judgment to fall upon their devoted city, land and nation. The New Testament tells us nothing about the execution of these prophecies which occupy so large a place in the Gospels; and this fact would be a strange and an unaccountable one if the books of the New Testament were mostly, as some imagine, written after the destruction of Jerusalem. But other historians have furnished us with the details of that unparallelled judgment, and we find the predictions of Christ fully verified in the recorded facts.

Then men took a new start. Churches were gathered here and there all over the known world, and were built up in their most holy faith by apostolic men. And then after a little we find iniquity developing itself in the church of Christ, and doing its utmost to get possession of that church for the god of this world. And the book of prophecy which closes the canon of Scripture directs attention to a generation in the last days who should fill up the measure of the iniquity of this dispensation, and upon whom should come all the righteous blood spilt since the destruction of Jerusalem. In that which is called Babylon the Great shall be found, we are told, the blood of prophets and of saints and of all that were slain on the earth. For her sins have reached unto heaven, and God hath remembered her iniquities. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. (Rev. xviii.)

WHAT IS TRUTH?

I will make him an help-meet for him. (Gen. ii. 18.) The Hebrew of this latter part signifies 'a helper corresponding to him,' his counterpart. One whose power of help would be in the correspondence between her organization and his; in that wonderful resemblance with diversity which affords such a basis for sympathy and leads to such intimate co-operation. There must be sympathy in order to helpfulness; and the latter is according to the former. Make the woman a mere servant to the man, and man himself will suffer grievously; his noblest part will remain undeveloped. There will be either the timidity of the Hindoo or the ferocity of the Mahomedan. The principle indicated received its highest illustration when Christ took upon him our nature and became a sympathizing High-priest that we might find help in every time of need. The great interval between the inferior creation and himself, would have tended in time to leave him too much occupied with himself; the society of the woman very happily met this tendency; each could now forget self in the other; each could find, outside of self, a being to contemplate, love and aid.

And the serpent said unto the woman, Ye shall not surely die. (Gen. iii. 4) How much time had elapsed since the creation of Adam, we know not. Things are told very succinctly, and not in exact chronological order. Adam seems to have been formed outside of Eden and afterwards placed in it (ii. 8). Years *may* have elapsed between the formation of Eve and the time here indicated. On this supposition, they had now become somewhat familiar with the various objects around them; the first and most conspicuous lessons had been learned; the charm of novelty had disappeared from the outside of things. As man was to labor for his bodily food (in dressing and in keeping

the garden) so he was not to get the needed nourishment for his mental and spiritual nature without a certain amount of application. As we have intimated, man was not created at the very summit of possible perfection; the pleasure and the profit connected with pursuit and growth were to be his; the privileges of achievement and conquest were his; there was a field for the development of hope, imagination, foresight, invention, faith, energy, in fact for all the powers of his nature. Ah, if he had given himself heartily to the work before him, he would soon have found that richest fruition waited on wise and loving effort, and the temptation to give his thoughts to the forbidden tree would have had comparatively little strength.

The serpent of the garden seems to have been a singularly endowed being, in that it had faculties which the tempter could use for the purpose of communicating with Adam and Eve The curse afterwards pronounced upon it involved the forfeiture of these extraordinary powers. The narrative describes things as they appeared; chronicles the external facts; records the words spoken and their results; and leaves it to sequent revelation, to draw inferences and trace the hidden causes. But the words of the serpent reveal the presence of an intelligent and fallen spirit; of one that had not abode in his first estate, but had sinned and was intent on communicating sin to others. When, where, in what circumstances he had been created and how he fell remains untold. He is a rebel against God, and seeks to destroy the confidence that Eve has in God. Ye shall not die. We may suppose the suggestion to have taken the most plausible form; some such form as this: In the garden are many trees whose fruit you have tasted and found good; He that made them made this; all things made by him must be very good; is it reasonable to suppose that He would have created this tree, if its fruit was bad? that he would have placed it here, if it was likely to harm you? See the beautiful fruit with which he has adorned it. For whom was this created but for you? Does it not speak for itself and say, He that loves you created me to give pleasure to you. Why should he make me attractive if not that you might be attracted? If an enemy had had something to do with the planting of this garden, then indeed you might fear to yield to this or that attraction; but the Lord God made all, and it would be wronging him to suppose that he had made this tree in the midst of the garden, to bring harm upon you. He is just proving you to see if you could really believe him capable of such an unkind thing, and much pleased will he be to find that you have such confidence as to believe that you may eat without peril what your appetite moves you to. You must already have discovered that words have various meanings; whatever the words you mention may mean, be sure that you are in no danger of dying by any thing that God has made.

TO CORRESPONDENTS.

A NATIVE, after paying some high compliments to the Shenvi community, calls (by name) upon the gentlemen of highest repute in that caste, to sacrifice their popularity with the orthodox by identifying themselves with the cause of the oppressed widows.

Epitome of News.

SATURDAY,—AUGUST 14, 1869.

—The charge on messages between England and New York *via* Valentia is reduced from (40) to (30) shillings with (3) shillings for each additional word, from 11th instant.

—The Roman Catholic Bishop of Quilon, at Calicut, on his way to Rome, gave an address regarding the Council. He said:

"Of all the eighteen councils which have been held since the Christian era, the approaching one will be the most remarkable, for the first seven of these only represented the Eastern world, and the remaining eleven the Western. Dogmatically speaking, the entire Christian Church may have been represented in these past councils, but in the coming one it will be even so in a geographical point of view, and this will be the first instance on record where India sends her representatives."

—It appears from a late return, that France is administered by 502,818 persons, who are employed by the Government, and who cost the country 341,417,672 francs, or somewhat more than thirteen and a half millions sterling. The Emperor and his family figure in the budget for 26,500,000 francs, or about £1,060,000. The Senate receives 5,100,000 francs; the Ministers, 1,060,000 francs; the Prefects, 4,000,000 francs; and so on. But the curious point to be noticed is that these 502,818 persons employed by the Government correspond very nearly in number to the figure which constitutes the majority of the Government on the late general elections.

MONDAY,—AUGUST 16.

—The *Prabhakar* denies that it is a Native Journal.

—50 millions of bushels of malt were used in beer-making, in England, last year.

—*Mitrodoya*: "England, of whom poets have sung in glowing language, and to whom historians have allotted an immortal place, is sadly wanting in some of her domestic virtues. A son of her own writes—'It is a self-evident fact that intemperance is the great curse of our land, the vile thing which has blighted the fair fame of the British nation, and made us a byword to our foreign neighbours.' Indeed, it is a mystery which baffles all attempts at solution, that one of the most civilised nations on earth to whom the greater part of the world is indebted for the many blessings which science and art confer, should tolerate and encourage the use of intoxicating drinks. The consumption of English wines among the half-educated natives is fearfully great. It is increasing in an improportionate ratio and eating the very vitals of their lives. Most of them, we are sorry to learn, are turned irreclaimable and have been the cause of eternal misery to their affectionate and dear families. As for the lower classes, our indulgent Government in this respect have issued an endless number of licenses to liquor retailers. If India is distinguished for anything it is known for the number of grog-shops which one meets at every yard, more particularly in the presidency towns. No doubt, this is a fruitful source of revenue to Government, but can a benign and virtuous Government think for a moment of raising finances at the expense of the comforts and happiness of their subjects?"

—*Hindu Reformer*, on the Bank of Bombay: "The Back Bay Company was the climax of the speculation tendencies of the day, and all that could, wished to be its shareholders. Those that were friends with the promoters got allotments and several of those that were not, purchased them at heavy premiums with the money of the Bombay Bank. Sorabji Jamsedji Jejibhoy obtained a loan of 5 lacs; Taylor, Diver and Atmaram Madhowji 5 lacs and a half; Cursetji Furdoonji 6 lacs and a quarter; Kursandas Madhowdas 9 lacs; Mayabhoy Premabhoy 8 lacs; Magonbhai Hatesing 8 lacs, &c. &c. These advances were brought about through Premchand Roychand, who managed to sell his own shares to these deluded speculators, and received payments in the money of the Bank of Bombay. To go about to people as their best friend and hearty well-wisher, to advise them to make their fortunes by going in largely for Back Bay shares, to remove their difficulties as to want of funds by obtaining loans for them, and thus beguile them to buy *his own* shares at heavy premiums, is a very grave moral offence, if not a legal one, which deserves heavy censure at the hands of society, and yet Premchand Roychand's name is associated with the Bombay and Calcutta Universities as their benefactor!! The money with which he founded a Fellowship in the Calcutta University, the Rajabai Tower, and the University Library in Bombay, belonged to the shareholders of the Bank of Bombay!"

—*Spectator*: "The Bishops' Resignation Bill was read a second time in the House of Lords on Tuesday, ensuring at least £2,000 a year to the retiring Bishops, besides all the temporalities and other emoluments, and in certain cases the episcopal palaces. Lord Carnarvon objected to the magnitude of the pension assigned to the retired Bishops, not without reason. We remarked last week on the view apparently taken by some of the Bishops of the text, 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations,' and here is another example of it, Church lives, says Mr. Gladstone, are worth 7 per cent. more in the market than other lives. Bishops' lives, if we may judge from certain conspicuous instances, in the diocese of Exeter, Chichester, and others, are probably worth a still higher per-centage than ordinary clerical lives, and the Bishops won't vote for the Bill unless it secures them, when they fail, not exactly everlasting habitations, but the episcopal palaces and a good big annuity to keep them up. Really, with every respect for one or two Bishops, is there any great injustice in the yearning one sometimes hears expressed for a live Anglican Bishop, warranted generous, poor, and disinterested both for his order and for himself?"

—Noticing a Native official in the Custom House, the *Hindu Reformer* says: "His Brahminical closeness does not permit him to see merit or worth in others than members of his own section of his caste. It is commonly reported that when a candidate for employment at the Customs goes to him, the first question he has to answer is as regards his *Kool* and *Gotra*, the full force of which inquiry Europeans cannot easily understand. Perhaps an analysis of the number of clerks and others employed or promoted under his auspices would give a fair account of the matter."

Caste influence is said to be very strong in a number of our public offices.

—Extensive discoveries of diamonds, pearls and gold are reported from Australia.

—*Friend of India*: "The Government of India have now, we believe, received the accounts which show the 'actuals' of the revenue and expenditure in the year ending March last as compared with the 'regular estimate.' That estimate showed a deficit of £970,471, due chiefly to the payment for barracks out of revenue. We shall not be surprised if this is much more than doubled; and if the current year, which was expected to show a nominal surplus, is not also added to the long roll of deficit years, in spite of the one per cent. income-tax. There is a heavy diminution of the land revenue owing to the liberal policy in treating the scarcity, since the blunders in Orissa. To this no one can object. The opium revenue will be some £450,000 short, due to an inexcusable over-estimate of the Malwa drug"

This then is the secret of the vehement instructions to reduce expenditure, sent lately to all the minor governments. The educational grants are to be clipped, with the rest.

—The services of five Madras lawyers have been secured in a case of heirship to be tried in Madras; one of them is to receive a fee of Rs. 35,000 and the five Rs. 90,000

—*Rangoon Times*: "We have learned with very great regret of the death of the Rev. J. L. Douglass, of the American Baptist Mission to Burmah, which melancholy event occurred at Bassein, on the 23rd July, of fever."

—The Government Railway Despatch proposes to construct a rail along the entire coast line of India, viz. from Calcutta to Madras and Tuticorin, and from Beypore to Calicut, Carwar and Bombay. It is also proposed to connect Kolapoor with the G. I. P. line of railway.

—*Friend of India*: "The Bengal Christian Association, established 'to promote Christianity in its domestic influences' in Native Christian families, lately held its first anniversary meeting. According to the report in the *Indian Church Gazette* the Rev. K. M. Bannerjea, its president, compared the control of the Committees of Missionary Societies in Europe and America to the domination of Popery over the Churches of medieval Europe. There is some truth in this, but so long as these Societies spend so much on the Churches of India, control is inevitable. If the Native Church will support itself the end of these Societies will be accomplished. Another speaker thought the Bishop of Calcutta should have managed the Kole Christians himself, as the germ of a national Church, and not have handed them over to the Propagation Society. Some of the speakers are condemned for wearying the audience with a fiery energy which burlesqued Demosthenes or Burke, and for expressing approbation of the doctrines of Comte and the Brahmos. We fear 'domestic Christianity' has not much to hope from this Association, with which the majority of the Native Christians have little sympathy."

—The Roman Catholic Society for the Propagation of the Faith received during the year 1868, £212,355, which shows an increase of £6,358 over the receipts in 1867.

—Mr. Shripad Babaji Thakur states in his Memorial to the Civil Service Commissioners that upon matriculation at the Bombay University, he made no declaration of his age nor was required to do so. *The Bombay Educational Record* says:

"Nothing can be more certain than that Mr. Shripad did sign a printed letter of application to the Registrar of the University requesting permission to present himself at the then ensuing Matriculation Examination, and that his signature to this letter was written on a line which was the first of a dozen lines, and that the remaining eleven lines were filled up with particulars of his birth-place, birth-day, father's occupation, and other information required for statistical purposes by the University. This information must have been filed in by himself or under his direction, and his signature on the first line must certainly be regarded as covering with its sanction all that followed."

—The *Bombay Gazette* has an article on the Ransome Stone Works in Bombay, describing in detail the process by which a superior quality of building stones is manufactured out of silicate of soda, sand, &c. Among others advantages, elaborate pieces are pressed in plaster moulds and in this way capitals, friezes, brackets, and, indeed, most architectural decorations can be quickly produced—given the mould.

TUESDAY,—AUGUST 16.

—The public debt of the United States has diminished 36 millions of dollars, in the first four months of General Grant's incumbency.

—The *Indian Mirror* informs us that Baboo Keshub Chunder Sen contemplates going to England early next year.

—The same: "The widow marriage movement in Bengal has but two friends, Pundit Vidiasagor and the Brahmos. Through the exertions of the former we have had about 80 marriages, extending over a period of nearly twelve years both in the town and the mofussil. Through the exertions of the latter we have had about 8 marriages out of which 5 have been inter-marriages, during a period of about 5 years. Whilst we give credit to those that have married widows in the orthodox Hindu style for their pluck, we cannot help remarking that it would have been better for the cause had those marriages been celebrated in a reformed style; and should it be said that the time when the first widow marriage was celebrated was not ripe for it, we think we may safely assert that the time for so doing has now arrived. For it would be absurd to say that most of those who have been so bold as to carry out such an important social reform as widow marriage could have any respect for, or belief in, the idolatrous practices of their countrymen. Another circumstance in connection with the widow marriage movement in Bengal has been the immense sum of money which Pundit Vidiasagor has been spending like water to push on his movement, a fact which shews that most of those marriages have been contracted amongst the poorest of our countrymen, and that the purse of Vidiasagor has been drained to the utmost in not only defraying the expenses of such marriages, but in supporting the wedded couple for years, nay, some even for life."

—In the same is an account of an image at Jajpore discovered by Mr. Smeaton. Only half of it is above ground, but that half is 9 feet high. It is supposed to be an image of Boodh.

—*Singapore Daily Press*: "On the 21st July His Highness the Maharajah of Johore, K. C. S. I. &c., inaugurated the Johore Railway by turning the first sod of the line at New Johore in presence of a small gathering of Europeans and Natives. The first section will be an experimental one of 20 miles in the direction of Gunong Pulai. This hill is about 2,000 feet above the level of the sea, and according to some authorities, just the altitude for a sanitarium adapted for Europeans who have been resident on the low land and who desire a change of air. The view obtained from the top is extensive and beautiful; there are several water-falls on the hill-sides. The line will be constructed entirely of wood, similar to the American one at Clifton N. Y. The guage is 3 feet—the rails are 6 by 4, set on sleepers on which are framed slots 4 by 6. The rails set on edge and keyed in the slots by two wooden wedges driven against each other, project two inches above the sleepers. It takes 21,120 feet, board measure, of scantling for a mile, and 1,760 sleepers at 3 feet apart. The engines will weigh about 12 tons. On the Clifton line, an engine moves about 30 tons of freight at about 6 or 8 miles an hour with heavy grades and sharp curves, light trains can move over the road at the rate of 20 miles per hour. The Canadian Parliament have taken up the project of making Wooden Railways, and the same subject is being agitated in Ceylon, where it is thought they may be constructed for £1,000 per mile, and at such a cost, it is said, that they could not fail to pay. The Maharajah certainly deserves success—this is some of the fruit of his visit to Europe.

—The Progressive Brahmos have at length an edifice of their own to meet in. They enter it next Sunday. There is a Ladies' Gallery and 'a splendid harmonium.'

—*Spectator*: "We are not Voluntaryists, as our readers well know; but his Grace of Canterbury's remarks seem to us thoroughly intolerant, and all but indecent in the head of a national Church, who is bound to treat all the less favoured religions with courtesy. He spoke of those who desire the Voluntary principle as 'infatuated,' and grounded his hope for the future of the disestablished Irish Church *entirely* on the two facts that it is to retain a moderate endowment, and that 'the clergy who will first have to administer the concerns of that Church will have been brought up in a totally different system from the Voluntary system.' 'If,' said the Archbishop, with unusual vehemence, 'if they had had to start on this voluntary system, *I should have despaired for the religion*,' for the social improvement, and for the political security of the country; but bred as they have been in a totally different system, educated, trained in habits of intimacy with the clergy of the English Church, and commanding, as they do, even from a Roman Catholic prelate, that tribute to their honour which . . . shows that *they are quite unlike those fostered on the Voluntary system*, I believe they will be able, if any men can, to import into the Free Church something of the spirit they have learned in a nobler, higher and far better system.' Surely his Grace was almost beside himself? Has he any reason to believe that the first Christian Churches were 'quite unlike those fostered on the Voluntary system?' If not, of course our Lord and His disciples would have utterly 'despaired' of them. Or, perhaps Dr. Tait would despair of all merely spiritual help, *although* divine, without solid money to back it?"

—Same: "Mr. Gladstone declared that though there might be a disturbing effect produced by the Bill for legalizing marriage with a deceased wife's sister on 'select classes,' it was demanded by the wants of the mass of the community, and said that the fairest course would be to legalize such marriages and legitimize their issue, and leave to each individual religious community whether or not it would give a *religious* sanction to such marriages. The opposition to the Bill was continued in a very bitter spirit, but an amendment upon it was lost by 143 to 57."

—The *Neilgherry Excelsior* is glad to learn that the serious charge brought against Captain Boardman, of the Hyderabad Contingent, not having been proved, that gentleman has been discharged from arrest.

—Medals have been presented by the Royal Benevolent Society to the crew of the steam tug *Prong* for saving life in 1867.

WEDNESDAY,—AUGUST 18.

—*Indu Prakash*: "The expenses of these University examinations amounted last year to a sum nearly Rs. 40,000; and this shows a constant tendency towards irrepressible increase. The proceeds from the fees hardly come up to about Rs. 7,000. And with a view to bridge over this great disparity, the increase of the fees was recommended by the Syndicate and sanctioned by the Senate on last Friday."

The examination of one young gentleman last year cost Rs. 1,040. He was the only candidate in his department.

—*Jubbulpoor Chronicle*: "A man named Punchee was hanged yesterday. The culprit was convicted of the murder of no less than seven persons."

—*Melbourne Argus*: "The exertions to put down the rebellion in New Zealand offer no hope of early success, and the troops have now retired into winter quarters. The rebellious natives are, however, as active as ever, as several terrible masacres perpetrated by them willfully bear out. Te Kooti, one of the insurgent chiefs, and the most bloood-thirsty of them all, is still at large, though he has been a hundred times reported dead. As for Tito Kowaru, the other of 'the twin thunder-bolts of war,' he has broken loose from his original narrow confines, and has become quite ubiquitous. Indeed, the ubiquity of this latter individual most clearly illustrates the jeopardy in which the outlying settlers now live in every quarter of the North Island."

—*Bombay Gazette*: "It is a most mysterious thing that Hindoos and Parsees who hold the cow in high veneration should yet refuse to accept the greatest boon, next to her milk, that she can bestow—practical immunity from the scourge of small-pox. Here is an animal, so sacred, that to kill it is a heinous offence; an animal, so holy, that the sinner who has outraged the laws of caste can only receive absolution and earn readmission by swallowing unspeakable vaccine compounds; yet from this animal the same people will not take the remedy for a malignant and desolating disease. Who can account for the droll inconsistencies of human nature! The five products of the cow which are supposed to be the outward and visible symbol of repentance, and when taken, creative of a new moral life, are in themselves disgusting and abhorrent to civilized creatures. But there is nothing repulsive in the application of the vaccine lymph; it produces no moral, but a distinctly visible physical effect; it wards off deformity; it parries disease; it saves life. It is an unmixed blessing, *this* one product of the cow, but, alas, it is an European remedy, and the Oriental mind rejects one of the greatest boons of modern science."

THURSDAY,—AUGUST 19.

—Calcutta telegram, 18th: "The Albert Life Assurance Company has suspended payment, in accordance with a telegram received from London. Premia will still be received on behalf of the provisional Liquidator, authorized by the Court of Chancery. If a reconstruction is not effected or no arrangements made with another company, such premia will be returned in full on January 1st, 1870. Indian Policy holders are requested to name by next Mail some Indian Policy holders to confer with the Directors in London. The Calcutta Enquiry Committee meet the directors to-day."

—*Times of India*; Kurrachee: "A Portuguese named Gonsalves,—a sail-maker by profession,—was bitten by a rabid terrier upwards of 18 or 19 years ago. Medical assistance was promptly resorted to at the time, and the man eventually recovered, though on one or two occasions after the excision of the bitten part, which is considered the only remedy for preventing hydrophobia, he evinced signs of the disease. Lately, he suffered a good deal from fever, and at the suggestion of a friend went into the Civil Hospital, where he was scarcely a week when his distressing howls and the attempts he made to bite those who attended on him, clearly indicated that he was suffering from hydrophobia. Every thing that could be done for the unfortunate man was done by the Civil Surgeon and his Apothecary, but without avail. Gonsalves died last Friday while in a fit."

—*Bombay Gazette*; Notes of a visit to Girnar:

"At some distance to the north of the Jaina temples, and above them, on the verge of the hill, stands a huge insulated rock, the *Bhairava-joap*, or 'Leap of Death,' otherwise styled the *Rajamelavana-pathar*—the 'desire-realizing rock,'—whence poor wretches have often been tempted by demoniac superstition to throw themselves away in the sadly deceitful hope of a happy future. Laying a cocoa-nut on the dizzy verge of this rock, the deluded victim attempts to poise himself upon it, and in another instant he is beyond humanity's reach, and his body a prey to the vultures that soar under the lofty cliff. Such suicide has been for long forbidden, but only three or four years ago three Kunbis, keeping secret their intentions, ascended and made the fatal leap; some Rabaris had also determined to do the same, but were restrained.

"Not far from the Bhairava-joap is a substantial dwelling, occupied by one Shivadas, a *yogi*, who has acquired great influence over the ignorant by his sanctimonious austerities and his charities—bestowed, of course, out of the offerings of his worshippers. South from this, and about 200 feet above the Jaina temples, is a Hindu shrine called *Gaumukha*, beside a plentiful spring of water. From it the ascent is by a long steep stair to the crest of the mount, 400 feet higher, or about 3,300 feet above the sea-level. There we find a pretty large temple of great age, which once had a large open portico; but the outer line of columns has been bricked up, and a *shikhar* or spire added or renewed, containing an unsightly stone, the image of *Amba Mata*—a goddess of ancient times, whom Tod dignifies with the titles of 'Universal

Mother,' and 'Mother of the Gods.' And though here she is now exclusively appropriated by Hindus, she has also a shrine at the door of Nemiatha's temple; an image of her is mentioned among the works of Vastupala Tejapala on Girnar; and an inscription thus celebrates her praise:

'The destroyer of doubts and fears, the accomplisher of all human desires and wishes, who causes to be completed the designs of the devout —such a goddess is Shri Mata Ambika, the sole power whereby the prayers of mankind are fulfilled. To her be praise and glory!'"

—The Thames Tunnel has become a Railway tunnel.

—Rain-fall up to Monday, Byculla, 62 inches, Fort, 74 inches.

—Deaths last week, 329.

—The Rev. M. Fogerty, Roman Catholic Curate at Mullingar, Ireland, sued the *Daily Express* for libel, because of a communication which seemed to connect the murder of a station master with something said by the former in church, to the effect that a man named Moran had been dismissed because he was a Roman Catholic. The verdict was for the defendant. The evidence went to show that the man was not dismissed because he was a Roman Catholic; that the curate spoke of the matter to his congregation in such a way as to embitter them against the station-master; and that the latter had apprehensions for his life in consequence of the curate's appeal to the passions of his people. This sort of thing is going on extensively in Ireland, and the reign of the priests is virtually a reign of terror.

FRIDAY,—August 20.

—*Bombay Gazette*: "Here is the Strangers' Home nearly bankrupt and utterly destitute, with, yesterday, ninety men under its roof and *rupees fifteen* in the treasury. Its credit with the treasurers is exhausted, for the treasurers have advanced some five thousand rupees, and wisely refrain from advancing any more. The charitable public has subscribed Rs. 70,882 in four years, and kept the institution in bare life: has, in fact, helped, and willingly helped, the Government to do its duty by flinging their 'benevolence' into the treasury. Our own local Government, face to face with the facts, knowing the extent of the evil, is quite willing to parry it; and, anticipating the sanction of the Supreme Government to a regular annual grant of Rs. 10,000, paid Rs. 500 of public money into the coffers of the Home. What does the Supreme Government do? It sanctions the advance of Rs. 5,000, but refuses to pay up arrears, and cooly proposes to grant in future a sum only equal to that which may be subscribed by the public! This is reversing the proper order. Private charity is the supplement; the fund contributed by the State should be the main body of support."

— The Superintending Engineer of the Orissa Circle on the 2nd July reported to the Government of Bengal the successful opening of the Kendrapara Canal from Cuttack to tide-water. By means of this canal Cuttack is now connected with the port of False Point, and will be accessible, at all times of the year, from the sea-board. The canal is available for steamers of small size.

— The balance of the Berkeley Memorial Fund, Rs. 8,000, has been forwarded to the Bombay University by R M. Brereton Esq., Chief Engineer G. I. P. R. for a Berkeley Gold Medal to be given annually for Civil Engineering.

—Mr. G. F. Chambers in the *Times*: "It was Sir W. Herschel, I think, who first paid much attention to the question of spots on the sun and terrestrial temperatures. His argument was that the prevalence of these spots should be taken as an indication that violent chemical action was going on in or upon the sun. Reasoning by analogy that this must must be accompanied by the extrication of an unusual amount of light and heat, he was led to infer that years noted for spots would also be noted for high temperatures and good harvests, while years deficient in spots would be signalized by low temperatures and bad harvests. With the specific object of investigating this point an able continental astronomer, R. Wolfe, some yeers ago made a careful examination of historic records preserved at Zurich, and extending over several centuries. In the end he thought himself justified in expressing the following opinion:—'Years rich in solar spots are in general drier and more fruitful than those of an opposite character, while the latter are wetter and stormier than the former.'

"So far the testimony is concurrent; but Gautier of Geneva, from a discussion of meterological observations made in a great number of places arrived at the opposite conclusion. He professes to have found that a deficiency of spots is accompanied by a distinctly perceptible rise in the mean annual temperature, which in some cases amounts to fully 1 deg.

"With Gautier's results agree more or less those of Arago, who looking at the matter from a somewhat different stand-point, concluded that wheat at low prices corresponds with few sun spots.

"If the controversy is to be summed up with judicial impartiality, I am afraid that we must confess the truth to be that the more we inquire into the matter, the less able are we to generalize."

—*Pall Mall Gazette*: "Those who think the Americans extremely short-sighted and foolish in clinging to the policy of protection will do well to notice that signs of dissatisfaction with the effects of free trade are becoming more frequent here than they used to be. A popular reaction against free trade would be one of the most unlooked-for changes of public opinion, but changes perhaps still more suprising have been witnessed in our own time. The American prejudices in favour of protection, as applied to the regulation of their own trade, are by no means so easily eradicated as most people who have been born and bred, as it were, in free-trade principles are apt to imagine. At this moment Mr. Horace Greeley is intent upon proving to his countrymen the injury which free trade has done to the English working classes. Some of our workmen begin to take the same sort of view."

—A home paper says: "The Cornell University seems now to have gone a step further, by practically abolishing poor scholars altogether, and enabling any young man to earn his living, to acquire an education, and to preserve his self-respect and social position, all at the same time. A letter published in the *Tribune* yesterday gives an account of the progress which the Ithaca institution has made in carrying out this excellent feature of Mr. Cornell's plan. It tells of one industrious lad taking the highest prizes in the scientific course and in German, who had supported himself during his studies by earning a porter's wages in one of the University buildings. Another whose average standing in all branches, exceeded that of any other member of the University, combined the duties of student, librarian's assistant, and waiter at the students' table. There is work about the farm and grounds for all who want to do it, at a fixed sum per hour. Still better, perhaps, there is an opening here for mechanics and skilled artisans, who, while following their respective crafts, can at the same time pursue any branch of learning for which they have a fancy. There are carpenters working early and late with the chisel and the plane, and going to class with the young men of independent means. There are masons, plasterers, cabinet-makers, painters, farmers, who come to the recitation rooms fresh from the manual tasks by which they earn their subsistence, and printers who set type at all spare hours in the Ithaca printing offices, or the rooms of the University press. There are two workmen from England who have even built themselves a cottage in the intervals of their studies. And, as might have been supposed, the young men of this industrious, energetic, persevering class generally rank among the most successful of the students."

—*Overland Mail*, July 30th.—Much agitation prevails in some parts of Spain. Carlist bands in La Mancha have been attacked and dispersed after loss of several killed and wounded.—Disturbances are reported from Cracow, a Polish city, which have been suppressed by the military. Indignation at the treatment of a nun was the cause of the riot.—In the Carington-Murray dispute, Lord Carington has been found guilty of a common assault, and bound over to keep the peace. Mr. Murray has forfeited his recognisances. —The harvest has commenced in some parts of England. There appears to be a fair average crop. —There has been a large gathering of medical men at the assembling of the British Medical Association at Leeds.—Amongst the deaths recorded this week are:—General Chamberlayne; Vice-Admiral G. H. Seymour; Hon. J. Jocelyn; Hon. Seymour Liddell; Major-Gen. R. Farquhar; Captain R. S. Gilmore, late Bengal Artillery; and Mr. F. Hutchinson, late Uncovenanted Civil Service.—The *Great Eastern* is now engaged in receiving the new cable for Indian telegraphic communication. We are glad to observe that some attempt is being made to provide improved accommodation for passengers *viâ* Brindisi. A special train is henceforth to run from Susa to Brindisi, leaving Tunis at midnight, so as to catch the steamer for Alexandria at the latest moment. There will be special train for the return journey if the steamer is delayed.—Mr. Gladstone has offered the Deanery of Durham to Dr. Temple; but he has declined it upon the ground of his engagements and his interest in Rugby School.—The Rev. Dr. Jobson has been elected President of the Wesleyan Conference. He had 120 votes; the Rev. J. Farrar, the next on the list, had 87.—The eldest son of the Viceroy of Egypt will commence a course of study at Oxford University, as a member of Christ Church, in October term. We understand His Highness will occupy a house at Oxford during his three years of residence, and will be accompanied by a suite, in the same manner as the Prince of Wales in 1859.—The Rev. Dr. Rowland Williams, the author of the article "Bunsen's Biblical Researches" in "Essays and Reviews," advertises in the *Record* for a clergyman to take charge of the district of Bowerchalke, a portion of the large parish of Broadchalke, of which he is the vicar. "Desired," says Dr. Williams, "a good preacher, with musical skill, and nothing odd in doctrine. Rational or Ritual eccentricity objected to.—The Peabody Statue, designed and executed by Mr. Story, was unveiled on July 23 by His Royal Highness the Prince of Wales. On being conducted to his seat on the platform an address was presented to the Prince referring to the interest taken by his Royal father in all these matters, and eulogising the character of the great American philanthropist. His Royal Highness, in reply, said that amongst all his public duties none had ever given him greater pleasure than to assist in uncovering the statue of a man who was the greatest benefactor and merchant prince of his age. England, and London especially, were most indebted to him; for his charitable works England could never repay the debt of gratitude she owed the man who had spent upwards of a quarter of a million in her behalf. He could also say that the artist, Mr. Story, had done his work well. He had had a ten years' knowledge of that gentleman. He could never forget the reception he had received whilst in America. He trusted, in conclusion, that England and America might continue to go hand in hand to prosperity. The statue cost £3-000.

—An Englishman, named Marriot, resident in San Francisco, has invented an arial machine which can be floated, propelled, and guided through the air with surprising ease, and a company has actually been formed to develop and mature the invention. Mr. Marriott's aerial carriage is a balloon, shaped like a cigar, with both ends pointed; it is furnished with a rudder formed by four planes at right angles, and carries two wings, attached to the framework of the body. The motive power is generated by a light boiler and steam engine, and the propellers are two-bladed and placed in the wings. The experiments have hitherto been made with a model, weighing a little over 80 pounds, and having a balloon capacity of about 1,400 feet of gas; but a new carriage, capable of carrying four persons, is in course of construction. The trials of the model carriage are spoken of as being attended with a marked success; the machine rose into the air, and pursued a straight flight for above a mile; it was then turned round, when it retraced its flight to the point of departure. Thus the first extensive flight of a vessel for aerial navigation was accomplished, and the grand problem of atmospheric locomotion realised.

—The *Moscow Gazette* says that Mr. Perry Collins, formerly agent for the United States Government for the Amoor district, left Washington on June 23 for London and St. Petersburg, in order to make preparations for laying down a telegraphic cable beween Russia and America. His plan is "to immerse a series of cables in the Pacific, starting from the western coast of America, and proceeding by the Aleutian and Kurile islands and Japan to China and Siberia." The *Moscow Gazette* adds that "several capitalists have offered considerable sums for this great work."

—The little scene over the last stage of the Irish Church Bill in the House of Lords, which we were able to record before going to press last week, and which has been variously described as like the epilogue spoken by all the characters in a play in succession, or in the style of provin-

cial banquets, where every one feels called upon to propose everybody else's health, was re-enacted in the Commons' assembly the following evening. The Irish Church Bill settlement was accepted with joyous manifestations, and there was not a word to ruffle the most excited Irish member, whatever might be his party colour.

The crisis that preceded that night has almost passed out of mind, and we write the name of this offspring of the new Parliament of 1869 as the title of a thing of the past. The Queen's assent has been given and the Bill has become law, and there has been as little exultation of expression of protest over the final act as can be imagined. In Ireland, as in England, the final accomplishment of the purpose of the Government has received very little notice. The moment the fight was over, true to the natural instincts af the race, every one has decided to make the best of things as they find them—the clerical party in Ireland being already warmly engaged in the construction of a new organisation for their Churches.

SIN

IN THE LIGHT OF THE LOVE WHICH PARDONS IT.

We might ask the believer, Was it before or after you knew the blessedness of sins forgiven that you learned the enormity of sin, and obtained the clearest view of your sins in their multitude and their aggravations? There is but one answer from those who praise God that He has given them to see their sins in the light of the love which pardoned, and not in the light of the fires of righteous judgment. The matter has been illustrated by the supposed case of a merchant who had liabilities which he knew he could not meet. He was afraid to look through his books to ascertain the amount of his debt. But if some friend stepped forward and assumed all his liabilities or discharged his debt, he would no longer be afraid to know the whole truth. Nay, a sense of gratitude would impel him to discover the extent of his obligation—and the more he discovered of it, the sense of his friend's love would be enhanced. He might formerly have feared that the amount was large; but on examination he might find that it was much larger than he feared, and, *as it mounted up, he would think only of* the love which had met it all, and say, 'This is better than I thought.' As he proceeded with his investigation, he might be compelled to say, 'There never was a friend like this friend of mine.' It is thus, believer, that your view of the riches of grace and the great love wherewith He hath loved us is continually expanded. And now the effect of the discovery of sin is to increase your gratitude, to heighten your joy, and to exalt the grace which has put it all away.

But there is more than forgiveness in this wondrous grace. God shows '*the exceeding riches* of His grace in His kindness toward us through Christ Jesus.' We are ever disposed to estimate our salvation by something in ourselves, and think it a becoming humility that we should say, with the returning prodigal, "I am not worthy to be called thy son; make me as one of thy hired servants." True; but then it is not a question of any worthiness in you. Surely that is sufficiently proved by the very fact of forgiveness as it is expressed in the parable, when the father embraced and kissed his son while he was yet in his rags. But when he *has* acknowledged him as his son, all that follows is not, according to what the prodigal deserved, but according to what was worthy of such a father, and according to what became such a relationship. Such a father could not have a son about his house in the position of a hired servant. Nothing short of the best robe and a ring on his hand and a feast of great joy would satisfy the father's love.

Thus God shows His love toward us as wretched sinners. His love welcomes us in our rags; but He does not leave us there. He clothes us with Christ. He will not leave a shred of these rags as a memorial of our sin and shame, or of the far country and its degradation. And, believer, it is not humility, but distrust of God's love and of the efficacy of the blood of Christ, which leads you still to raise a question about your own deserts, or which would lead you still to seek the place of a hired servant. You see sin indeed, as you never saw it before; but do you not also see the heart of your Father? Faith sets to its seal that God is true. If He tells you, as a believer that your sins and your iniquities are remembered no more; that you have eternal life; that you are a son; is it humility to speak of it in doubtful terms? Remember that the question is not at all about your deserts, but about the value of the blood of Christ, and about the love of God. You can know the heart of God not by looking into your own heart, but by looking at what He has given to us. The God with whom we have to do is the God who has given His son for sinners; and if we do not see this, we do not know Him at all. The only true humbleness, strength, and blessing is to forget self in the presence of such a display of grace, and in the contemplation of it to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Rest assured that this is what will make sin exceeding sinful in your esteem, and draw you over in love's sweet constraints to a life of still more entire devotedness to the glory of Him who has called you out of darkness into His marvellous light.—*The Witness.*

THE HUMANITIES OF THE GOSPEL.

On one of the Micronesian Islands the missionary was amazed to find that there were no children. The vices of the people had stayed the vital forces of nature in their sources. In some islands, the very words for "wife" and "home" had been lost, as the relations those words express had ceased to exist. With the Gospel came the Christian home, the prattle of infancy, and the pattering of little feet.

A late English Review speaks of the improved physical character of the enfeebled tribes of India, in consequence of the regular and more nutritious diet introduced among those employed upon the public works. Christianity quickly develops new wants and new industries, and thus raises the entire character of a people.

The missionaries at Harpoot, in Eastern Turkey, observing the waste of grain in the primitive methods of cleaning it generally practiced in that region, sent for an American fanning-mill. An enterprising native soon sent for another; other orders followed, till one for fourteen has just been filled in Western New York. Hardly a week passes without the shipment, from the Missionary House, of some of the various implements of American industry to different mission fields. Rubber coats are already an "institution" among the native preachers of Eastern Turkey, and they sometimes furnish suggestive themes for missionary sermons.

There lies before us as we write an advertising sheet in Chinese, published in London, with illustrations of a great variety of implements and machinery of all sorts—fire-arms, steam-engines, printing-presses, ploughs, garden tools, petroleumlamps, etc., down to match-boxes. The Christian nations of the West are recognized as taking the lead in the application of science to the arts of life.

If our merchants would pay into the treasury of the Board the tax of one per cent. on the export and import trade developed, directly, or indirectly, by its missionaries in the Hawaiian Islands, the amount received would more than cover our annual expenditures in that mission. A French company last year proposed to establish a mission station in Africa, purely in the interest of commerce, and they would doubtless have found it a good investment.

Mrs. Lloyd writes thus of a Zulu chief, who owes all he is to the influence of the gospel: "Here I am at Amanzimtote, and on the hill stands a nice brick house, in which lives Ira Adams The house is pretty inside, and well furnished, and on the book-shelves are plenty of books in English, while by the lamp, on the table, lie newspapers, periodicals, etc. If you care to come down to Ira's house, you would find he can talk English nearly as well as you can, and on every subject he would show intelligence. Josephus, all manner of commentaries, histories, philosophies, etc., he has read, and very few words are beyond his comprehension." Of his children she adds: "Daniel died this year. He was a great friend of mine, but though a young man, with honor and prosperity before him, he died rejoicing. He was very bright and witty, as are all the family. Henry and Silas are in the seminary, at the head of the school; the younger children are in school and are very bright.

"Ira has a mill where he grinds his sugar-cane, and he is a great business man, as well as a fine preacher. He is a chief also of one of the Zulu tribes which gives him a standing above all Zulu Christians, particularly as he is so learned."

That his tribe should be possessed of sixty American plough is but the natural consequence of the Christian intelligence of the chief.

This example, though exceptional in some points, because of the peculiar circumstances of the case, illustrates, in the main, the work in progress at every mission station. Christianity is practically indentified with the social progress of every people that receives it.

TELEGRAPHIC NEWS.

London, August 10.—Doctor Moberley has been appointed Bishop of Salisbury.—In the House of Commons last night, Mr. Grant Duff, replying to a suggestion from Mr. Crawford, said that Government had no intention of changing the destination of the new Persian Gulf Cable.

11th.—Parliament has been prorogued.—The Royal Message says;—'I have continued to receive from all Foreign Powers the strongest assurances of friendly disposition and of confidence that the preservation of peace will be continued and confirmed.—The negotiations with the United States have been suspended by mutual consent, and I hope that the delay may tend to maintain our relations on a durable basis of friendship.—The Irish Church Bill, I hope, will be remembered as a conclusive proof of my anxiety to legislate according to special circumstances on principles of impartial justice, and I trust it will promote the work of peace in Ireland, and unite all classes in fraternal concord.'—In conclusion the message enumerates the principal measures of the Session.

16th.—The Bombay mail of the 20th ultimo was delivered in London to-day.—The S. S. *Golconda* with the outward Indian mails left Suez for Bombay on the 14th instant at 1 p. m. (1 day and 5 hours before the contract time.)—Latest advices from Paris state that Marshal Niel, French Minister of War, is dead.—Yesterday, being the Emperor's birthday, His Majesty published a complete amnesty for all political and press offences. The Emperor was suffering from rheumatism, and therefore delegated the Prince Imperial to distribute the prizes to the troops at Chalons. The French Press generally approve of the senatus consultum as fully carrying out the reforms, foreshadowed in the Emperor's message.—Empress Eugenie leaves Europe on the Eastern tour on the 23rd instant.—Telegrams from Madrid announce that Carlist bands are still appearing in Spain. Numerous arrests have been made, and two Carlist Chiefs have been shot.—It is said, that the Government intend to offer the Spanish Crown to the King of Portugal.—The basis of the Iberian Union will be on the same principle, as that between Austria and Hungary.—The Turkish Budget has been published. It shows a deficit of two millions sterling.—The Grand Vizier has addressed a rebuking letter to the Viceroy of Egypt for inviting the foreign sovereigns to the opening of the Suez Canal in his own name, instead of in that of the Sultan for the sake of negotiating commercial and other treaties, and also for incurring a great outlay in ironclads and fire-arms to the disadvantage of the Egyptian people who are suffering under heavy taxation, all of which acts are in violation of his duties as Governor of the Sultan's province of Egypt.—A strong feeling on this subject exists in Turkish circles. The great European Powers have interposed their good offices, and it is believed that the Viceroy of Egypt will return a conciliatory and satisfactory reply, and that the matter will thus terminate diplomatically.—Cholera is travelling south from Teheran and is raging at Shiraz and Ispahan.—Sir S. Baker, Lady Baker, and party start on their White Nile expedition about the 10th September next.—The name of the Honorable Lady Emily Eden appears in the obituary of the week.

Miscellany.

—Mr. Charles Beke in a letter to the *Athenæum* says; "The distinction between the Mitizraim of sacred history and the Egypt of profane history for which I contend, and which the discoveries of Mariette Bey, now brought to public notice by Prof. Owen, go so far to prove, is not made by me to depend on the mere use or disuse of the horse or dromedary ('camel') in the one country or the other at any particular period, as I under-

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stand my friend, Mr. Hyde Clarke, to imply, but is a fact established, as far as it can be established on negative evidence, by the entire absence of all signs of the existence of those animals in the latter country till a comparatively late period, whereas they are proved by the early history of the Israelites to have been well known in Mitzraim, which country I identify with that of the Hyksos or Sheperd-Kings of Manetho."

He thinks the word *thohebah* translated abomination in Gen. 46. 34 (Every shepherd is an abomination unto the Mitzrites) means rather 'set apart, consecrated,' either for a bad or good purpose.

"When, therfore, Joseph told his brethren to say to Pharaoh, 'Thy servants' trade hath been about cattle,' he did so, not because every shepherd was 'an abomination' unto the Mitzrites, which would have been an absurdity, but because shepherds formed 'among those people a respected *separate* class,—were 'taboo,'—were 'high caste,' as the Brahmins are in India.

"So, too, at the later period of the Exodus, when Pharaoh ordered the Israelites to sacrifice 'in the land' (Exod. viii. 26), "Moses said, It is not meet so to do; for we shall sacrifice the *to'ebah* of the Mitzrites to Jehovah our God: lo, shall we sacrifice the *to'ebah* of the Mitzrites before their eyes, and will they not stone us?" The meaning of which is, that the animal the Israelitish leader proposed sacrificing,—namely, a 'lamb .....a male of the first year .....taken out from the sheep or from the goats' (Exod. xii. 3—5),—was an object of especial care and regard among the Mitzrites, under the charge of a separate class of men; sheep and goats being *taboo*, like their keepers.

"That at that early period these 'sacred' animals were actually adored or worshipped by the Mitzrites may, however, be doubted. There is nothing in the Scripture history to warrant such an assumption, or even the belief that the Mitzrites were worshippers of animals or idolaters like the ancient Egyptians; and therefore all that we are justified in concluding—and it is sufficient for the present purpose—is, that, among the Mitzrites, Hyksos, or 'Shepherd Kinds,' shepherds and their flocks were, as is most natural, objects of regard and reverence and not 'an abomination,' as the word *to'ebah*, has been so erroneously supposed to mean.

"Though the Jews of later ages appear to have generally understood the expression in question in a bad sense, in which they have been followed by all Christian translators in deference to the Septuagint Greek version, it is manifest, nevertheless, from the Targum of Onkelos, that such was not the unanimous acceptation of the term even down to so late a period as the commencement of the Christian era. For the two texts above cited are thus rendered by that most learned Rabbi, as is shown in Mr. Etheridge's English translation, 'The Targums of Onkelos and Jonathan,' &c.:—'Because the Mizrace *keep at a distance* all shepherds of flocks,' which is almost precisely the primary meaning I attach to the root *ta'ab*; and 'Because *the animals which the Mizrace worship* we shall take to sacrifice,' which is the secondary meaning in a good sense, for which I likewise contend."

—*Foreign Missionary*: "The Nestorians of Syria, who first planted the cross in the Chinese empire, A.D. 627, met with imperial favour and great encouragement at the outset. They founded numerous churches in the vicinity of the capital, and continued to exist in large numbers in the northern provinces as late as the time of the Venetian traveller, Marco Polo, near the close of the thirteenth century. But since that date they have faded away without leaving any impression on Chinese society, or anything except a monumental stone to show that such a people ever existed in China.

"The very inscription that records their labours betrays the secret of their failure. It discloses the fact that they wrapped the leading doctrines of the Gospel in a veil of mystery, and diluted them largely with pagan error. Nor had those Syrian Christians any knowledge of human science to make amends for the weakness and deficiency of their spiritual weapons. Representing a culture decidedly inferior to that of China, and unsupported by national influence, it is not to be wondered at that they failed to move the mind of the Chinese people from its old foundations. It is rather surprising that they achieved even a temporary success.

"The Roman Catholic missionaries who entered China in the sixteenth and seventeenth centuries, possessed all the prestige of superior science, but they failed to give their converts the Bible, which is the only foundation for permanent success. Unsupported by political influence, they were eventually driven from the field or obliged to labour in secret and jeopardy of their lives, while their infant churches were almost annihilated by cruel persecution.

"Within the last thirty years, however, the crusade has been renewed under more favourable auspices; and the work of ages has reached a new stage in its development. Roman Catholics are propagating their faith with fresh ardour, and Protestants are briskly engaged in giving the Holy Scriptures to the Chinese people. Both enjoy the protection of Christian powers, and are backed in their efforts by the manifold influences of an aggressive civilisation.

"The country that once fancied herself supreme among the nations, is now overshadowed by the growing power of Christendom. Along her northern frontier stretches the vast territory of Russia. On the south-west and south-east are dependencies of England and France. Her entire sea-coast and some of the great rivers of her interior are open to the commerce of the world; while on the east, across the Pacific, but distant from her sea-ports only one month, she sees the swelling population of a great Christian Republic.

"Bound to these nations by treaty stipulations, which not only secure the permanence of commercial intercourse, but guarantee the religious freedom of her own people, it is no longer possible for China to recede into her former seclusions."

PASSENGERS SAILED.

Per *Rangoon, 17th*:

For Southampton.—Mrs. Fennell, Mr. H. R. Fawcett, Mr. and Mrs. Lloyd and child, Mr. Neave, Mrs. Broad, Mr. John Foster (Co.'s servant), and Mr. Ferrell.

For Marseilles.—Mr. and Mrs. Giles and 2 children.

For Suez.—Mr. J. M. Stewart, Capt. Lloyd, Mr. William Kirby and Mr. D. S. Tyab.

Per *Neera, 18th*:

Col. and Mrs. Davidson and child; Rev. Mr. and Mrs. Fairbank and 5 children; Rev. Mr. Broadhead; Mr. Munnie; Miss Beatty; Mr. and Mrs. Booker; Mr. Fletcher and child; Mrs. Greenwood and 4 children; Mrs. Evans and 2 children; Mr. Kaas and child; Mr. Whitwell; Mr. Greenwood; Lieut. Hastings; Lieut. Brown; Mr. Frazer; Mr. Kleinkecht; Mr. Richards; Mr. Merrett; Mr. Fremessur; Mr. Ramshaw; Mr. Forster; Mr. Warneford; Mr. and Mrs Gladding and two children; Mr. Fallon; Messrs. C. F. Wormald, D. H. Wormald, Yeaton, Tremearne, Gilbert Little, Scobie, Brooks and Rainford.

DOMESTIC OCCURRENCES.

MARRIAGE.

DRUMMOND—ADAMS—August 12th, at St. Andrew's Church, Kurrachee, by the Rev. W. Middleton, Mr. Edward Drummond, Supervisor P. W. D., to Miss Annie Adams, daughter of the late Mr. J. Adams.

DEATHS.

REID—August 15th, at the European General Hospital, Mr. William Reid, Customs' Preventive Service.

BROWN—August 13th, at Grant Road, of consumption, Mr. George Brown, aged 35 years, deeply regretted.

LAW—July 4th, at London, of scarlet fever, Frank, son of Major S. C. Law, Bombay Staff Corps, aged 8 years and 7 months.

MOISE—August 13th, at Ahmedabad, Matilda Grace, the beloved child of Mr. J. A. Moise, Superintendent, Dhooliattote Jail.

WALTERS—August 13th, at Byculla, Aylmer Edgar, son of R. E. Walters, Esq., Head-master, Byculla Schools, aged 13 months and 9 days.

FATHERS—Aug. 15th, at the European General Hospital, Frederick William Fathers, Inspector G. I. P. Railway, deeply regretted.

HIME—August 7th, at Jhansie, of cholera, the Rev. Maurice W. Hime, B. A., Chaplain of the Station.

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